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THE UNCAS MONUMENT.

1492. PUBLISHED ONCE IN THREE HUNDRED AND FIFTY YEARS. 1842.

"HERE, WHERE THE TANGLED THICKET GREW, WHERE WOLF AND PANTHER PASSED, AN ACORN FROM AN ENGLISH OAK, IN THE RUDE SOIL WAS CAST."

UNCAS' DEED OF NORWICH.

Deed from Onkos, and his Sons, Oneco and Attawanhood, Sachems of Mohegan, of a Tract of Land nine miles square, for the settlement of the town of Norwich—Anno Domini 1659.

Know All men that Onkos, Owanecco and Attawanhood, Sachems of Mohegan, have bargined, sold and passed over, and doe by these presents sell and pass over unto the Town and Inhabitants of Norwich, nine miles square of land, lyeing and being at Mohegan and the parts thereunto adjoyning with all ponds, Rivers, woods, quarries, mines, with all Royalties, privileges and appurtenances thereunto belonging, to them the said Inhabitants of Norwich, their heirs and successors forever, the s[d] lands are to be bounded as followeth, viz., to the southward on the west side of the Great River y[e] line is to be Gin at the Brooke falling into the head of trading cove, and soe to run west norwest seven miles; from thence the line to run nor northest nine miles; and on the East side the aforesaid River to the southward, the line is to joyne into the New-Lowndon Bounds as it is now laid out, and soe to run east Two miles from the fores[d] River, and so from thence the line is to Run nor noreast nine miles, and from thence to Run nor norwest nine miles to meet with the western line. In consideration thereof the said Onkos, Owanecco, and Attawanhood, doe acknowledge to have received of the parties aforesaid, the full and just sum of seventy pounds, and doe promise and engage ourselves, heirs and successors to warrant the s[d] Bargen and sale to the afores[d] parties, to their heirs and successors and them to Defend from all claimes and molestation from any whatsoever. In witness whereof wee have hereunto set to our hands this sixth day of June Anno 1659.

ONKOS, mark.

OWANECO, mark.

ATTAWANHOOD, mark.

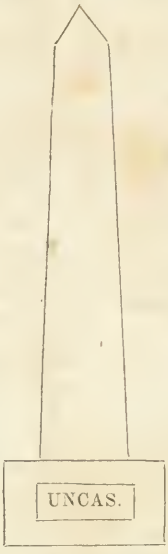
Witness hereunto,
John Mason.
Thomas Tracy.

This Deed is Recorded in the County Booke Agust 20th, 1663: as Ateste,
John Allyn, Sec'y.

RIVER QUNNIHTICUT.

1631. Waghinicut went to Massachusetts and Plymouth, to ask the English to come to Qunnihticut. Gov. Winthrop thought too many Indians there, and perhaps some Dutch. Governor Winslow said he would go and look; and after two years, the people of Plymouth sent to Windsor the frame of the

First House in Connecticut.



[Erected July 4, 1842.]

ROYAL BURYING GROUND.

The Royal burial place, for the Sachems of Mohegan was in Norwich, and remains to this day. It is a spot of surpassing beauty, at the head of the Thames, formerly the "Pequot River."

In 1661, and also in later years, the records declare that "the Indians are to have the liberty to pass and repass from the Cove, up the hollow, and not to be molested."

The Indians suffered none but the descendants of the Royal family to be buried there.

It is at this place where may henceforth be seen a Monument in memory of Uncas, grand Sachem of Mohegan.

INSCRIPTIONS

AT THE BURIAL PLACE AT MOHEGAN.

Date.		Age.
1758.		
Nov. 3.	Caleb Cutchegan,	40.
1792.		
Feb. 16.	Joseph Ashbow,	70.
1795.		
Nov. 7.	Rev. Samuel Ashbow, (of the Royal family,)	77.
1797.		
Aug. 21.	Joshua Ashbow,	20.
1799.		
May 20.	Henry Shantup,	
" "	Children of Joseph and Mary Shantup, Benjn. and Olive,	4.
1801.		
July 10.	Mrs. Hannah Ashbow, (widow of Rev. Saml. Ashbow.)	

LAST DAYS OF UNCAS.

Whereas Uncas, Sachem of Mohegan, hath of late made application to the Town of Norwich for some Releife with Reference to a small Tract of Land which fell out to be within the bounds of the Town, on the south Bounds, over the Traiding Cove Brook. This Town, Considering of his Request and of him as an Old Friend, *see Cause to Gratify him* with the said Land as a Gift to him & his heirs forever, and Whereas the s[d] Uncas doth also Recon upon three pounds yet due to him as arrears of the payment of the purchas of Norwich Township, though there is nothing appearing how the said money is due, neither by written nor any other Evidence—Yet notwithstanding the Town have Granted his desire as not willing to dissatisfie an Old Friend in such a small matter, and the said Uncas Also Declaring himself to be in some fears Respecting his Posterity, whether they may not be infringed of their Liberty of Fishing and making use of the Rivers & other Royalties by some English: that being the Reason why he Gave place at the first that we should Run the Line of the Two miles on the East side of the Great River, Beginning at the River: We also satisfie him in this writing about it, that he and his successors shall from Time to Time, and at all times have full and free Liberty to make use of the Rivers and ponds, with other Royalties as abovesaid, not debaring Ourselves, and having thus done, we whose names are subscribed being appointed by the Town of Norwich to treat with him the said Uncas upon the premises, or any thing Elce that might Conduce to mutual satisfaction, we asked him whether now he was fully satisfied as to the former, so Concerning any thing Elce depending between him and us, and he hath declared himself: as witness by his hand that he is fully satisfied with us as concerning the premises, so Respecting all our Bounds and boundaries, and particularly Concerning the Running of the Line on the East side of the River, and Concerning the beginning of the said Line at the River, and the end of said Line to a Tree marked near the Dwellinghouse of Robert Allen: Dated in Norwich, September 1st, 1682:

the mark of UNCAS.

Thomas Leffingwell.
William Backus.
John Birchard.
John Tracy.

Entered in Libr the second folio 1st, October 18th, 1682.

By me, Christopher Huntington, Recorder.

THE UNCAS MONUMENT.

The Monument procured by the Ladies of Norwich, will be erected *this afternoon*. The Author of "The Life of Brandt" will be present to say what will be appropriate to the occasion.

Norwich, July 4. 1842.

NEW ENGLAND.

An extract from "A NEW DESCRIPTION OF THE WORLD.—London, printed for Hen. Rhodes, next door to the Swan Tavern, near Brides-Lane, in Fleet-Street, 1689."

NEW ENGLAND, an *English* Colony in America, is bounded on the North-Eaft with *Norumbegua*,, on the Southweft with *Novum Belgium*; and on the other parts by the Woods and Sea coaft; fcituate in the middle of the Temperate Zone, between the degrees of 41 and 44, equally diftant from the Artick Circle, and the Tropick of *Cancer*; which renders it very temperate and very agreeable to the Conftitution of *Englifh* Bodies, the Soil being alike Fruitful, if not in fome places exceeding ours; all forts of Grain and Fruit trees common with us growing kindly there; The Woods there are very great, wherein for the moft part the Native *Indians* dwell Fortefying themfelves as in Towns or places of defence, living upon Deer and fuch other Creatures, as thofe vaft Wilderneffes whofe extents are unknown to the *Englifh* abound with; there are in this Country ftore of Ducks, Geefe, Turkies, Pigeons, Cranes, Swans, Partridges, and almoft all fort of Fowl, and Cattle, common to us in *Old England*; together with Furs, Amber, Flax, Pitch, Cables, Maft, and in brief whatever may conduce to profit and pleafure; the Native *Indians*, in thefe parts are more tractable, if well ufed, than in any other; many of them though unconverted, often faying, that our God is a good God, but their *Tanto* evil; which *Tanto* is no other than the Devil, or a wicked Spirit that haunts them every Moon, which obliges them to Worfhip him for fear, though to thofe that are converted to Chriftianty he never appears.

This *Englifh* Colony after many Attempts and bad Succeffes was firmly Eftablifhed 1620, at what time *New Plymouth* was Built and Fortified; fo that the *Indians* thereby being over-aw'd, fuffered the Planters without controul to Build other Towns, the chief of which are *Briftol, Bofton, Barnftaple*, and others, alluding to the Names of Sea Towns in *Old England*; and are accommodated with many curious Havens commodious for Shipping, and the Country watered with pleafant Rivers of extraordinary largenefs; fo abounding with Fifh, that they are not taken for dainties: and for a long time they were all Governed at their own difpofe, and Laws, made by a Convocation of Planters, &c. but of late they have fubmitted to receive a Governor from *England*.

NOVUM BELGIUM, or the *New Neitherlands*, lies in this Tract on the South of *New England*, extending from 38 to 41 degrees North Latitude; a place into which the *Hollanders* intruded themfelves, considerable Woody; which Woods naturally abound with Nuts and wild Grapes, replenifhed with Deer, and fuch Creatures as yield them ftore of Furrs, as the Rivers and Plains do Fifh and Fowl; rich Paftures, and Trees of extraordinary bignefs, with Flax, Hemp, and Herbage; the ground very kindly bearing the Product of *Europe*; and here the Natives, fuch as live in Hutts and Woods, go clad in Beafts Skins, their Houfehold goods confifting of a Wooden difh, a Tobacco Pipe, and a Hatchet made of a fharp Flint Stone, their Weapons Bows and Arrows; though the *Dutch* unfairly to their cost, out of a covetous Humor, traded with them for Guns, Swords, &c., fhewing the ufe of them which the *Indians* turning upon their quondam Owners, found an opportunity to fend 400 of their new Guests into the other World; and here the chief Town is *New Amfterdam*, commodioufly Scituate for Trade, and the Reception of Shipping.

HOW TO SPELL IT.

OKASE,	*Roger Williams.*
ONKOS,	*Capt. John Mason.*
ONKUS, alias OKOKO,	*Gov. Winthrop.*
VNCUS,	*Gookin.*
UNKUSS,	*Old Manuscripts.*
UNKOWA,	*Hazard's His. Coll.*
UNCUS, UNQUASE,	*do.*
UNCASS,	*Wolcott's Poem.*
UNKAS,	*Rev. James Fitch.*
VNKAS,	*Mass. Commissioners.*
UNCAS,	*Eliot, Indian Apostle.*
UNCAS,	*Monument.*

THE MOHEGAN INDIANS

"Have always, from the first settling of the colony, been fast friends of the English. In the year 1637, Uncas the Sachem, with a number of his men, joined Major Mason in the Pequot war, until said tribe was subdued; and afterwards were always friendly, and assisted the English in all the armies that have been raised against their enemies since. And, in particular, they were friendly to said Norwich when an infant settlement, being a frontier town, and often exposed to the enemy Indians living back in the country. They have often moved their habitations, and settled down very near said inhabitants, to the great terror of the enemy; who at one time came so near said town on the Sabbath day, as to view said town from an eminence, and seeing the said Mohegs' dwellings, were intimidated and went off without doing any damage. And further, they were of great service in watching and spying, so that it happened that there never were but two men killed in said town by the Indian enemies, and one boy carried away captive, who soon was returned by the help of a friendly Indian. Their principal place of residence is about five miles south of Norwich town plot, where they now have a large tract of land secured to them by the colony."

THE CHAIR OF UNCAS.

In the neighborhood of Mohegan (on the west bank of the river Thames) in a rude recess, environed by rocks, is "the Chair of UNCAS, where *Leffingwell* arrived with supplies for the Indians, then perishing with hunger.

"The monarch sat on his lofty throne,
Before him the waters lay;
His guards were shapeless columns of stone,
Their lofty helmets with moss o'ergrown,
And their spears of the bracken gray."

Conn. Mirror.

RECORDS OF MOHEGAN.

1492. Columbus Discovers America.
1497. Cabot visits Newfoundland.
1521. Walter Raleigh names Virginia.
1602. Goswold discovers Cape Cod.
1614. Prince Charles names New-England.
1620. Forefathers land at Plymouth.
1621. Treaty—Massassoit and Gov. Carver.
1623. Settlement of New-Hampshire.
1628. Massachusetts Colony founded.
1630. Gov. Winthrop arrives with 500.
" Patent granted to Earl of Warwick.
1632. ☞Christ. Huntington married Ruth Rockwell.
1633. First house built in Connecticut.
1634. Sassacus sends messengers to Boston.
1635. Canonicus, Sachem of Narraganset.
" Miantonomo, his nephew.
" They deed Providence to Roger Williams.
1636. Miantonomo takes Map to Boston.
1637. Pequot War—Fort Mystic.
" Uncas and Miantonomo and Mason.
" Flight of Sassacus the Sachem.
1638. Uncas takes presents to Boston.
" League between Uncas, the Narragansetts, and the English.
" Colony of New-Haven settled.
1639. Connecticut adopts Constitution.
" Province of Maine established.
1640. Connecticut gives presents to Uncas.
" Uncas gives land to Connecticut.
1643. The United Colonies of New-England.
" Narragansetts attack Mohegans.
" Miantonomo suffers defeat; taken to the Fort of Uncas, thence to Hartford, and thence to Sachem's Plain, where he was slain and buried.
1645. Narragansetts demand Uncas.
" Colonies raise troops to defend.
1646. Eliot preaches to the Indians.
" Rev. James Fitch ordained at Saybrook.
1653. OLIVER CROMWELL.
1659. Uncas makes deed of Norwich.
" Uncas grants land to Major Mason.
" Home lots laid out in Norwich.
1660. Norwich first settled.
" Eliza Hyde born.
" Christopher Huntington born.
1661. First meeting-house in Norwich
" Burying Ground laid out.
" Indian burying ground sacred.
" "Little fort" on the west side.
1662. Charter of Connecticut.
" Major Mason is the Deputy Governor.
1665. "No man's acre" lot.
" Connecticut forms Counties.
1665. Town offer land for a mill.
1667. Uncas deeds land to Thomas Leffingwell.
" Uncas deeds land to Thomas Tracy.
" The General Court consents.
1668. Meeting-house "heightened."
1671. Town vote 100 acres land for Ferry.
1672. JOHN MASON dies at Norwich.
1673. Colony regulates rate of "horse hyer."
1674. N. L. Co. ordered to furnish 100 Dragoons.

1675. Mohegans march to Deerfield.
" Oneco and Mohegans to Narragansett.
" Talcott with 250 soldiers and 100 Indians.
" Genl. Court orders a Bible for Uncas.
" General Court request Mr. Fitch to teach Uncas.
1679. Uncas and Oneco grant 600 acres land to the County to rebuild the *Jail*.
1680. General Court consent to have Uncas convey his lands to Oneco.
" Oneco deeds to James Fitch in trust.
" Town vote 200 acres land for sawmill.
1682. Town call Uncas "an old friend."
" Uncas and Town unite and agree.
" Oneco being short of land for his subjects the Town vote to give him 200 acres east of Shetucket.
1683. Oneco conveys land between Norwich and New-London, to the Mohegans.
1685. Norwich Patent signed by Gov. Treat.
" Oneco confirms Norwich titles.
1687. THE CHARTER OAK.
1689. Thos. Leffingwell and others a committee to "consider, contrive, and effect an enlargement of ye meeting-house."
1690. Troops sent up Connecticut River.

FIRST SETTLEMENT.

The town of Norwich is holden by purchase from the Indian Sachems of Mohegan, viz: of Uncas, the grand sachem of the tribe of that name, and his two sons, Oneco and Altawanhood, calling themselves sachems by their deed, in due form, to the inhabitants of said Norwich, the consideration of £70. Said township contains nine miles square of land, &c.; which land, according to to the bounds and description mentioned in said deed, was by the General Assembly of this colony, in the year 1671, granted and confirmed to said Norwich; and since, viz: in the years 1685 and 1698, by patent and grant fully confirmed to said Norwich, and the bounds ascertained as to the limits and extension of said town.

"Norwich was settled in the spring of the year 1660. The purchase of the town was made in the month of June, 1659, by thirty-five men, who first settled said town. The greater part of said settlers were from Saybrook; four or five of them were from the towns of New-London and Groton, then one town. Two of said settlers were from the towns of Plymouth and Marshfield, in the Massachusetts province.

"Most of them came from England, settled near Boston, and were of the first settlers of Connecticut, at Hartford and Windsor, before they moved to Saybrook.

"In the year 1660, the Rev. James Fitch, the pastor of the church of Saybrook, with the greater part of his church, moved from Saybrook to Norwich. Said Mr. Fitch continued to be pastor of said church, at Norwich, until by reason of his age and infirmity he resigned his said office about the year 1696, and in 1702, removed to the town of Lebanon, and soon after died in a good old age.

"The Rev. Mr. John Woodward succeeded Mr. Fitch as pastor of said church, and continued in his office, until some difficulty arising between him and said church, respecting church discipline, he was dismissed and removed to the town of New-Haven, and died there.

"Upon the dismission of Mr. Woodward, the Rev. Mr. Benjamin Lord succeeded, and was ordained pastor of said church, (there being then but one church and congregation in said town.) The Rev. Henry Willes, from Windsor, was ordained pastor of the West Society, Oct. 8th, 1718. The Rev. Daniel Kirtland, from Saybrook, was ordained at Newent, Dec. 10th, 1723. The Rev. Jabez Wight, from Dedham, was ordained pastor over the church in the East Society, Oct. 27th, 1726.

NAMES

OF THE FIRST SETTLERS OF NORWICH, IN 1660.

Majr John Mason.	Nehemiah Smith.
*Rev. James Fitch.	Richard Egerton.
*Lt. Thos. Leffingwell.	Hugh Calkins.
Lt. Thos. Tracy.	John Calkins.
*John Reynolds.	Francis Griswold.
Thomas Bliss.	*William Backus.
Stephen Backus.	John Elderkin.
John Ormstead.	John Bradford.
*Thomas Adgate.	*Simon Huntington.
Christopher Huntington.	Thomas Waterman.
Samuel Hide.	Thomas Bingham.
*John Post.	William Hide.
John Birchard.	Robert Allen.
Robert Wade.	Jona. Royce.
*Morgan Bowers.	John Baldwin.
John Gager.	John Tracy.
*Thomas Post.	John Pearce.
Thomas Howard.	

*These were surviving in January, 1700.

OCCOM.

Rev. Sampson Occom, of the Mohegan nation, was born a pagan. In 1741, when about 18, he became a Christian, and soon after applied to Rev. Mr. Wheelock, who willingly received him as a pupil at the Indian Charity School in Lebanon, where he remained about three years.

He afterwards studied theology, was licensed by the Association of Windham County, and in 1759 was ordained by the Suffolk Presbytery at Long Island, and placed over the Indians at Montauk.

In 1761 he left Long Island and went as a Missionary to the Oneidas, laboring there about five years with considerable success.

He then left the Mission for a season, and with Rev. Nath'l. Whitaker, pastor of the 2d Church in Norwich, made a voyage to England to solicit funds for the Indian School. They were highly recommended by many of the most respectable persons in America, and were cordially received—Mr. Occom being the first Indian Minister who had been welcomed to England, attracted great attention in the principal cities of England and Scotland, and preached with great acceptance to numerous audiences of different denominations.

The enterprize met with great favor from Rev. Mr. Whitefield, who had visited the School at Lebanon. He showed great kindness to Mr. Occom, invited him to his pulpit, and introduced him to a distinguished individual whom he styled "the Daniel of the age, the truly noble Lord Dartmouth."

At the solicitation of the Earl of Dartmouth, the King made a donation of about $1000, and in a short time there was collected in England and Scotland about $50,000, for the support and enlargement of the Indian School.

The success of the Mission was in a great measure attributed to Mr. Occom.

Several Indians, educated as teachers, were sent from this School to the Oneidas, among whom we find the names of David Fowler, a Montauk; Joseph Woolley and Hezekiah Calvin, Delawares; Moses Peters, Johannes Abraham, primus, and Abraham 2nd, Mohawks; and Jacob Fowler, a Montauk. BRANDT was also a pupil.

On his return from Europe, Mr. Occom resumed his Missionary labors, and with a portion of the Mohegans under his care, he removed from the vicinity of Norwich, to the Oneida country, where they settled at a place called Brothertown, and where he died in July, 1792, aged about 63 years.

MISSIONARIES FROM NORWICH.

Year.	*Names*	*Mission.*
1766	Rev. Samuel Kirkland,	Oneida.
1761	Rev. Sampson Occum, (Mohegan,)	do.
1812	Rev. Samuel Nott, Jr.	Mahratta.
1812	Mrs. Nott (Roxanna Peck,)	do.
1819	Rev. Miron Winslow,	Ceylon.
1819	Mrs. Winslow, (Harriet L. Lathrop,)	do.
1839	Mrs. Palmer, (Clarrissa Johnson,)	Cherokee.
1821	Rev. William Potter,	do.
1825	Wm. H. Manwarring,	do.
1826	Mrs. Gleason, (Bethiah W. Tracy,)	Choctaw.
1827	Rev. Jona S. Green,	Sandwich Islands.
1827	Mrs. Gulic, (Fanny H. Thomas,)	do.
1833	Mrs Smith, (Sarah L. Huntington,)	Syria.
1833	Mrs. Palmer, (Jerusha Johnson,)	Cherokee.
1833	Mrs. Hutchins, (Elizabeth C. Lathrop,)	Ceylon.
1833	Mrs. Perry, (Harriet L. Lathrop,)	do.
1833	Rev. Stephen Johnson,	Siam.
1835	Rev. James T. Dickinson,	Singapore.
1835	Rev. William Tracy,	Madura.
1835	Mrs. Hebard, (Rebecca W. Williams,)	Syria.
1836	Mrs. Cherry, (Charlotte H. Lathrop,)	Madura.
1836	Rev. James L. Thompson,	Cyprus.
1839	Mrs. Sherman, Martha E. Williams,)	Syria.
1839	Mrs. Brewer, (Laura L. Giddings,)	Oregon.
1839	Mrs. Cherry, (Jane E. Lathrop,)	Ceylon.
1840	Rev. Joshua Smith,	Africa.

NORWICH.

"Norwich, from its streams and waters of commerce, its mountains commingling with public streets, elegant mansions and clusters of buildings, may well nigh be termed the *city of romance*. Events in history are daily attracting increased notice. The name of Uncas, will live in connection with that of Miantonomo. In the centuries to come, among the sons of the pilgrims, an interest will gather around the Falls of the Yantic, the Royal Burying Ground, and the more distant Sachem's Plain, beyond that of romance. Every lover of history will say, let there be *permanent memorials*, both to interest and benefit posterity." [Hartford Cong.

THE PEQUOTS.

1620. Pequoath, grand Sachem of the Pequots, is said to number 4000 bowmen.

1631. Sassacus, a brave warrior, has become Sachem of the Pequots.

1634. Sassacus has sent messengers to Boston, to ask the friendship of Gov. Winthrop.

1636. Difficulty with the English from Massachusetts, and they have burned the Pequot village at the mouth of the river.

1637. The combined troops of the English from Connecticut river, the Mohegans, under Uncas, and a portion of Narragansetts sent to their aid by Miantonomo, all under the command of Major John Mason, have invaded the Pequot country, destroyed their fort at Groton, and conquered the tribe—many have fallen; 200 are made prisoners, and *Sassacus* has fled to the Mohawks.

INSCRIPTIONS.

The following are among the old Inscriptions at the Uncas Burying Ground in Norwich:

Here lies Sam Uncas, the second and beloved son of his father, John Uncas, who was the grandson of Uncas Grand Sachem. He died July 31st, 1741, in the 28 year of his age.

For beauty, wit—for sterling sense,
For temper mild, for eloquence,
For courage bold, for things wauneegan,
He was the glory of Mohegan—
Whose death hath caused great lamentation.
Both to ye English and ye Indian nation.

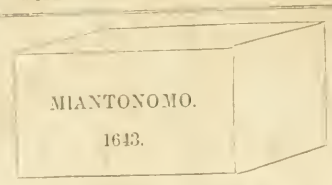
Here lies ye body of Pompi Uncas, son of Benjamin and Ann Uncas, and of ye royal Blood, who died May ye 1, 1740, in ye 21 year of his a[illegible].

Here lies the body of two infant children of Benjamin Uncas, Jun., and Ann Uncas, of royal blood—one died November ye 8, 1735, ye other December the 10th, 1741.

In memory of young Seasor Jonus, who died April 30, 1749, in the 28 year of his age. And he was couzin to Uncas.

In memory of Elizabeth Joquib, the daughter of Mohemet, great grand-children to ye first Uncas, Sachem of Mohegan, who died July ye 3, 1756, aged 33

In memory of Elizabeth Begneck, great grandchild of Uncas Sachem of Mohegan, who died October 20, A. D. 1761, aged 11



MONUMENT TO MIANTONOMO.

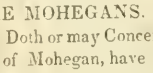
The capture of this great warrior, Miantonomo, Sachem of the Narragansetts, by Uncas, Sachem of the Mohegans, was in 1643. For many years a heap of stones marked the place of his burial. On the anniversary of American Independence in 1811, the Cold Water Army of the village of Greeneville, surrounded the place of his burial, at Sachem Plain, in Norwich, and with the application of Cold Water as an emblem of their principles, erected on a mound a neat Granite Monument in memory of the brave Chief, bearing the simple and appropriate inscription in capitals—

MIANTONOMO.
1643.

[From the Mohegan Extra.]

DEED FROM ONECO, SON OF UNCAS, TO THE MOHEGANS.

Knowe All whome it Doth or may Concerne, that i, Oneco, Sach[m] of Mohegan, have and doe by these presents pass over my righte of all that tracke of land between Newlondon Towne lands and trading Cove Brooke, unto the Moheagen Indians for theire use to plant, that neither i nor my son nor any under him shall at any time make seale of any part thereof, and that the track of land shall be and remaine forever for the use of the Mohegans and myself, and mine to occipy and emprove for our mutuall advantage for ever, as wittnes my seale and marke, this the 6th of March, 1693—4.

his
ONECO. 
mark.
Seale.

Wittnes,
Thomas Sluman,
Jonathan Fowler.

Signed and acknowledged before me, March the 6th, 1693–4.

James Fitch, Assis't.

MAWHOMOTT.

At a Generall Court Held at Hartford, October 13th, 1692: This Court upon Request of Owaneeoe doe fully approve of those Lands of Uncass, which were by him given to Josiah, who is since deceased, be and belong to Mawhomott for the future, and doe declare that Mawhomott is and ought to be the next Rightfull Sachem of Mowheag after Owaneeoe.

And whereas Owaneeoe hath desired that his fathers Lands Recorded to him, may be Confirmed to him and his Son Mawhomott, and that they may not pass it away to any, without it be by the Consent of Capt. Saml. Mason, and be acknowledged before him, which this Court allows of.

A true Copy of the Record. Test,

SASSACUS.

Shall no memorial in the land
Remain of Sassacus? Like sand
Beat by the sea, shall every trace
Of the Great Spirit of his race,
Be swept away?

Once, on yon mount* the Pequot stood.
And gazed o'er all the world of wood,
Eyed the blue Sound, and scann'd the bays.
Distinct in evening's mellow rays.
Like a green map lay all below,
With glittering veins where rivers flow
The distance streched in haze away,
As from his Mount by Mystic bay,
Whence, as the calumet went round,
His eyes could measure all the Sound,
Or, in the boundless ocean, find
Delight for his untutored mind.
Eastward he turns his glistening eye,
There, where his throne, his people lie,
Lie prostrate—subjects, children, power,
All, all extinguished in an hour.

The heart-wrung savage turned aside—
But no tear stained a Pequot's pride;
The dark hand spread upon his breast,
Only, the wampum grasped, and pressed:
He turned—he stooped—took one last view—
And then, like Regulus, withdrew.
These mountains, rivers, woods and plain,
Ne'er saw the Pequot King again;
Far in the regions of the west,
The Mohawk sent him to his rest.

Hillhouse.

*Groton Heights

MAP OF PEQUOT AND MOHEGAN

1636. Roger Williams, who had rendered "many kindnesses and services" to the Narragansetts, made a Map of the *Pequot and Mohegan Country*, which he sent to Gov. Winthrop of Boston, by

Miantonomo!

THE BANNER OF COLUMBUS!

1592, Oct 12. Rambling along shore, saw 2 strange canoes. One of the Chiefs had a Banner, marked F. † Y., in honor of his Sachems, Ferdinand and Ysabella. He was so happy in his ignorance, we said nothing when he called this a

New World?

ONE JOHN SMITH!

1614. This chief came over ye big waters and made a map of some of the hunting grounds and great Rivers between the Pawtucket and Pequot Country, and gave it to his Sachem Charles, a Son of James I. This pleased Charles, and he called it

New England.

THE MAY FLOWER.

1620, Dec. 22. A company of pilgrims bound South, altered their course and landed at

Plymouth Rock.

There they found some very good Corn, and we bid them *Welcome! Welcome!*

MARINE LIST.

New-London County, 1679.

Kenilworth,	1 sloop,	18 tons.
	1 "	14 "
	2 "	
Saybrook,	1 ketch,	70 "
Lyme,		
New-London,	1 ship	70 "
	1 "	90 "
	3 ketches	50 each.
	2 sloops	15 "
Stonington,	1 "	10 tons

FIRST CONSTITUTION

OF THE COLONY OF CONNECTICUT.

"In 1639 the inhabitants of the three towns, Hartford, Wethersfield, and Windsor, then called the Western Colony, convened at Hartford, and after mature consideration, by voluntary compact, formed themselves into a State, or Commonwealth, and adopted a constitution, or fundamental law of government with the following preamble:

"Forasmuch as it hath pleased the Almighty God, by the wise disposition of his divine providence, so to order and dispose of things, that we the inhabitants and residents of Windsor, Hartford and Wethersfield, are now co-habiting and dwelling in and upon the river of Connecticut, and the lands thereunto adjoining, and well knowing where a people are gathered together the word of God requireth that to maintain the peace and union of such a people, there should be an orderly and decent government according to God, to order and dispose of the affairs of the people at all seasons, as occasion should require: do therefore associate and conjoin ourselves to be as one public State or Commonwealth; and do for ourselves and our successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and preserve the liberty and purity of the gospel of our Lord Jesus, which we now profess, as also the discipline of the churches, which according to the truth of said gospel, is now practised amongst us; *as also in our civil affairs to be guided and governed according to such laws, rules, orders, and decrees, as shall be made, ordered and decreed.*"

The constitution is in eleven articles, which embody the identical principles of civil liberty, which are now recognized in the constitution of this State and other States of the Union, and which after the lapse of two centuries, the most profound and eloquent champions of free, institutions are struggling to introduce into the old world.

Trumbull thus speaks of it:

"With such wisdom did our venerable ancestors provide for the freedom and liberties of themselves and their posterity. Thus happily did they guard against every encroachment on the rights of the subject. This probably, is one of the most free and happy constitutions of civil government which has ever been formed. The formation of it, at so early a period, when the light of liberty was wholly darkened in most parts of the earth, and the rights of men were so little understood in others, does great honor to their ability, integrity, and love of mankind."

Bancroft, in the first volume of his History of the United States, pages 435-36, makes the following remarks:

"Under the benignant auspices of peace, the citizens of the Western Colony resolved to perfect its political institutions and to form a body politic by voluntary association. The constitution which was thus framed was of unexampled liberality. The elective franchise belonged to all the members of the towns who had taken the oath of allegiance to the commonwealth; the magistrates and representatives were appointed among the towns according to their population. Nearly two centuries have elapsed; the world has been made wiser by the most varied experience; political institutions have become the theme on which the most powerful and cultivated minds have been employed and the most various experiments attempted; dynasties of kings have been dethroned, recalled, and dethroned again; pretenders have formed a numerous and little regarded body in the crowd of ambitious aspirants; and so many constitutions have been formed or reformed, stifled or subverted, that memory may despair of a complete catalogue; but the people of Connecticut have found no reason to deviate essentially from the frame of government that was established by their fathers.

"No jurisdiction of the English monarch was recognized; the laws of honest justice were the basis of their Commonwealth, and therefore its foundations were lasting; these humble emigrants succeeded in inventing an admirable system; for they were near to nature, and listened to her voice, and easily copied her forms. No ancient usages, no hereditary differences of rank, no established interests impeded the application of the principle of justice. Liberty springs spontaneously into life; the artificial distinctions of society require centuries to ripen. History has ever celebrated the commanders of armies on which victory has been entailed—the heroes who have won laurels in scenes of carnage and rapine. Has it no place for the founders of States—the wise legislators who struck the rock in the wilderness, so that the waters of liberty gushed forth in copious and perrennial fountains? They who judge men by their influence on public happiness, and by the services which they render to the human race, will never cease to honor the memory of Hooker and Haynes."

PATENT

OF THE TOWN OF NORWICH, A. D. 1685.

Whereas the General Court of Connecticut have forever granted unto the proprietors and Inhabitants of the Towne of Norwich all those lands, both meadows and uplands within these abuttments (viz.) from the mouth of Tradeingcove Brooke the line to run as the Brooke to the head of the Brooke to a white oake marked N: and from thence west northwesterly to a great pond to a black oake marked N: which stands neere the mouth of the great Brooke that runs out of the pond to Norwich river, which is about seven miles from the said Tradeing Cove; and from thence the line runns North noreast nine miles to a Black oake standing by the river side on the south of it, a little above maumeagway, and from thence the line runs south southeasterly nine miles to a white oake standing by a brooke marked N: and then the line runs south southwesterly nine miles to a white oake neere Robert Allyn and Thomas Rose's Dwelling houses. which tree is marked N: and from thence westerly as New London Bounds runs to Mohegen river, the whole being nine miles square, the said land haveing been by purchase or otherwise lawfully obtayned of the Indian natives proprietors.—And whereas, the said Inhabitants and proprietors of the sd Norwich in the Colony of Conecticutt have made application to the Governor and Company of the sd Colony of Conecticutt assembled in Court May 25th, 1685, that they may have a patent for the confirmation of the aforesd land, so purchased and granted to them as aforesaid, and which they have stood seized, and quietly possessed of for many years late past, without interuption. Now for a more full confirmation of the aforesd unto the present proprietors of the sd Towneship of Norwich in their possession and injoyment of the premises, know yea that the sd Governour and Company assembled in Generall Court according to the Commission Granted to them by his magestie's charter, have given and granted and by these presents doe give, grant Rattifie and confirme unto Mr. James Fitch senr, Capt. James Fitch, Mr. Benjamine Brewster, Lieut. Thomas Tracy, Lieut. Tho. Leffingwell, Mr. Christopher Huntington, Mr. Simon Huntington, Ensign Wm. Backus, Mr. Thomas Waterman, Mr. John Burchard and Mr. John Post, and the rest of the said present proprietors of the township of Norwich, their heirs, suckcessors and assigns forever; the aforesaid parcell of land as it is Butted and Bounded, together with all the woods, meadows, pastures, ponds, waters, rivers, islands, fishings, huntings, fowleings, mines, mineralls, quarries, and precious stones, upon or within the said tract of land, and all other proffitts and comodities thereunto belonging, or in any wayes appertayning; and Doe also grant unto the aforesd Mr. James Fitch senr, Capt. James Fitch, Mr. Benjamin Brewster, Lieut. Thomas Tracy, Lieut. Thos. Leffingwell, Mr. Christopher Huntington, Mr. Simon Huntington, Ensign Wm. Backus, Mr. Thomas Waterman, Mr. John Birchard, and Mr. John Post, and the rest of the proprietors, Inhabitants of Norwich, their heirs, successors and assigns forever, that the foresd tract of land shall be forever hereafter deemed, reputed and be an intire towneship of itself—to have and to hold the said tract of land and premises, with all and singular their appurtenances, together with the priviledges and immunities and franchises herein given and granted unto the sayd Mr. James Fitch senr, Capt. James Fitch, Mr. Benjamine Brewster, Lieut. Thomas Tracy, Lieut. Thomas Leffingwell, Mr. Christopher Huntington, Mr. Simon Huntington, Ensign Wm. Backus, Mr. Thomas Waterman, Mr. John Birchard and Mr. John Post, and other the present proprietors, Inhabitants of Norwich, theire heirs successors, and assignes for ever, and to the only proper use and behoofe of the sayd Mr. James Fitch senr, Capt. James Fitch, Mr. Benjamine Brewster, Lieut. Thomas Tracy, Lieut. Thomas Leffingwell, Mr. Christopher Huntington, Mr. Simon Huntington, Ensign Wm. Backus, Mr. Thomas Waterman, Mr. John Birchard and Mr. John Post, and other proprietors, inhabitants of Norwich, their heirs, successors, and assigns for ever, according to the Tenor of East Greenwich in Kent, in free and comon soccage and not in capitto. nor are they capable according

to the custom of the country, yielding, rendering, and paieing therefore to our sovereign Lord the king, his heires and successors, his dues according to Charter. In witness whereof, we have caused the Seale of the Colony to be hereunto affixed this twenty-first of May, 1685, in the first year of the reigne of our sovereigne lord James the Second, by the grace of God, of England, Scotland, France, and Ireland, King, Defender of the faith.

ROBERT TREAT, Governor.

{ SEAL. } March 30th, 1687, pr order of Gov.r and Compony of the Colony of Conecticutt.

Signed pr

JOHN ALLYN, Secrety.

Entered in the pub. records, Lib. D: fo. 138, 139, Novr 27th, 1685: pr

JOHN ALLYN, Secrety.

COUNTIES IN CONNECTICUT.

Connecticut was formed into five Counties in 1665, viz., Hartford, New-Haven, New-London, Fairfield and Windham.

The towns in New-London County were New-London, Norwich, Saybrook, Stonington, Killingworth, Lyme, Groton, and Preston.

FIRST PRINTING PRESS.

The first printing press in Connecticut was at Pequot, (New-London) forty-five years before there was one established in any other part of the Colony.

THE SAYBROOK PLATFORM.

This work was issued at Pequot in 1710, being the first book printed in the Colony.

HARD TIMES IN 1718.

At the close of that year Dec. 30, the Town of Norwich was in debt as follows, as appeared by the records, viz:

	£. s. d.
To John Tracy, 4 snakes,	00 00 08
To Elisha Waterman, 67 birds,	00 02 09 1-2
To John Rood, 24 birds,	00 01 00
Thomas Bingham, 4 snakes and drumming,	01 00 08
To Nathl. Rider, his horse to Northampton, on Town service,	00 01 00
To Saml Lathrop, one Wolf,	00 10 06

Hope some of our readers will add it up.—The regular price for killing black-birds was a half penny each—for rattlesnakes, two pence each; for wolves ten shillings and sixpence each.

"THE NORWICH PACKET,

And the Connecticut, Massachusetts, New-Hampshire and Rhode Island Advertiser."

This paper was first issued in October, 1773. Weekly, terms six shillings and eight pence per annum.

The printers offer to "work with care, fidelity and expedition."

NOTICE.

☞ *The American Board of Commissioners for Foreign Missions, will meet at Norwich, on the second Wednesday of September, A. D.*, 1812.

INDIAN CHARITY SCHOOL.

Rev. Eleazer Wheelock, founder of the Indian Charity School at Lebanon, in this vicinity, was a grandson of Mr. Christopher Huntington, of Norwich, and a descendant of one of the first settlers of this town.

At the age of sixteen, it pleased God deeply to impress his mind and heart with religious truth, and he entered upon his collegiate course with a resolution to devote himself to the work of the ministry. He was one of the two first students to whom was awarded the Berkelian premium at Yale College. While with fidelity and success he fulfilled the duties of a pastor, and while multitudes listened to his instruction with ardent attention, he was yet desirous of devoting a portion of his time to the more extensive advancement of the Redeemer's cause. The numerous tribes of Indians in New-England and the forests of North America engaged his attention, and he had a strong desire to teach them the principles of the Christian religion, and the arts of civilized life. In establishing the Indian School, he doubtless shared in the sympathies, and prayers and counsel of that eminent missionary, David Brainerd; and in consecrating a portion of his own time and property to the support of the institution, he often expressed his confidence that God would excite many among the pious and liberal to aid in its support. Dr. Wheelock commenced the school at his own house, in Lebanon, on a plan which, till then, had never been attempted—by persuading Indian parents to place their children with him, that he might instruct them in the Christian religion, and in the arts of civilized life. It was also his purpose to educate a number of English youth who would devote themselves to the service of the Saviour as missionaries of the cross. The Hon. Scotch Commissioners, at Boston, were the first public society to encourage his labors, and in May, 1763, requested him to send David Fowler, one of his Indian scholars from Montauk, with Sampson Occum, to the *Oneidas* to procure three boys to be placed in the school at the expense of the society. Soon after, the General Court of Massachusetts became the patron of Dr. Wheelock. Such was their confidence in his integrity and in the wisdom of his arrangements, that they honored themselves by assisting his labors, and voted, "That Dr. Wheelock should be allowed to take under his care six children of the Six Nations, that they would be at the expense of their education, board, and clothing, for one year." The General Assembly of New Hampshire also made a donation to promote the design; and the London Commissioners in Boston, made several grants for the same purpose. Contributions were also sent in from congregations and individuals; and among other benefactors, mention is made of the Rev. Geo. Whitfield, the Countess of Huntington, and Mr. Franck, son of the founder of the Orphan House in Germany.

Dr. Wheelock lived to see a rich reward for his labors. In answer to his prayers, many other friends of the school were raised up, among whom was Sampson Occum the Mohegan preacher, one of the first pupils, and who accompanied the Rev. Nathaniel Whitaker, of Norwich, on a mission to solicit funds in England. The success of their embassy was such as to justify an enlargement of the plan, and *Moore's Indian Charity School* became the foundation of DARTMOUTH COLLEGE. Although the natives of the forest have fallen like the leaf, the institution originally designed for their benefit has richly enjoyed the blessing of God. Two thousand and fifty-two young gentlemen have graduated at the college, of whom five hundred and forty-five became ministers of the gospel, and nineteen of the number missionaries in foreign lands; and among the graduates who have entered upon other avocations, as appears by the Quarterly Register in 1840, "sixteen have been presidents of colleges or theological seminaries; fifty have been professors in colleges or theological seminaries; eight have been governors of states; thirteen have been judges of supreme courts; fifty-four have been senators or representatives in congress; and two have been ambassadors at foreign courts;" and five hundred and twenty-four individuals, not alumni of the institution, have received the degree of bachelors or doctors in medicine, in the regular course of study—making, in the whole, two thousand eight hundred and ninety-nine who have received degrees at the institution.

Dr. Wheelock found great peace and joy as the moment of his departure from earth drew nigh. On a monument erected to his memory, it is inscribed:

"By the gospel he subdued the ferocity of the savage: And to the civilized he opened new paths of science.
Traveler,
Go, if you can, and deserve
The sublime reward of such merit."

MAP OF PEQUOT AND MOHEGAN 1636.

River Qunnihticut.*

○ a fort of the Nantaquit† men, confederate with the Pequts.

Mohiganic River.

Ohom-swamp | owauke, the
Weinshauks where ○ *Sassacus*, the chief sachim, is. | 3 or 4 miles from

Mis-○tick, where is *Mamoho*,‡ another chief sachim.

River.

Nayan-○taquit,‡ where is *Wepiteammok* and our friends

River.

* Connecticut. † Niantic. ‡ Probably *Monotto*.

LACONIC SPEECH IN BOSTON IN 1638.

UNCAS TO GOV. WINTHROP.—"*This heart*," he said, laying his hand on his heart, "*is not mine, but yours. I have no men. They are all yours. Command me any hard thing—I will do it.*"

Wanted,—A copy of the address of Col. William Hines, delivered before the Norwich Falls Temperance Society, at the Methodist Chapel, in 1827.

UNCAS MONUMENT.

NORWICH, JULY 4, 1842.

This day is devoted to *Banners; Cold Water Armies; Washingtonians;* and *Pic-Nics,* throughout the land "PRAISE GOD FROM WHOM ALL BLESSINGS FLOW."

In Norwich, the COLD WATER ARMY will be presented with another beautiful Banner, by a lady, with a device representing "THE OLD OAKEN BUCKET."

The WASHINGTONIANS will be presented also with a new Banner, having the figure of WASHINGTON.

The ceremonies in regard to the laying of the Monument, will be this afternoon at 3 o'clock, at the grove, near the Indian Burying Ground.

Norwich, in 1842.—This town has doubled in the number of its dwelling houses, churches, ornamental trees, and olive plants, during the last twenty years.

THE NORWICH ELMS.

"Though we, who 'neath their lofty screen
Pursued our childish play,
Now show amid our scatter'd locks
The sprinkled tints of gray;
And though the village of our love
Must many a change betide,
Long may those sacred Elm Trees stand
In all their strength and pride." L. H. S

HARD TIMES IN BOSTON IN 1774.

SENTIMENTS OF NORWICH.

At a very full meeting of the Inhabitants of the Town of Norwich, legally warned and convened in the Town House in said Norwich, on the 6th day of June, A. D. 1774.

The Honorable Jabez Huntington, Esq., Moderator.

Voted, That this meeting be adjourned to the meeting-house, and there immediately opened, that more convenient room may be had for the number of people now assembled.

The meeting was opened at the meeting-house accordingly, where the following resolves were passed almost unanimously.

Voted, That Samuel Huntington, Esq., Mr. Isaac Tracy, Capt. Jedediah Huntington, Christopher Leffingwell, Esq., Elisha Fitch, Esq. Simon Tracy. Jr. Esq., Capt. Joseph Trumbull, Benjn. Huntington, Esq., and Capt. Zabidel Rogers, be a Committee to draw up some sentiments proper to be adopted, and resolutions to be come into in this alarming crisis of affairs, relative to the Natural Rights, and Privileges of the People, and to lay the same before this meeting.

On the same day, on receiving the Report of the Committee, it was.

Voted, That we will, to the utmost of our abilities, assert and defend the Liberties and immunities of British America; and that we will co-operate with our Brethren in this and the other Colonies in such reasonable measures as shall in General Congress, or otherwise, be judged most proper to release us from Burthens we now feel, and secure us from greater evils we fear will follow from the Principles adopted by the British Parliament, respecting the Town of Boston.

Voted, That Capt. Jedediah Huntington, Christopher Leffingwell, Esq., Doct. Theophilus Rogers, Capt. Wm. Hubbard, and Capt Joseph Trumbull, be a standing Committee for keeping up a correspondence with the Towns in this and the neighboring Colonies, and that they transmit a copy of these votes to the *Committee of Correspondence of the Town of Boston.*

AN INDIAN'S OFFERING.

Norwich, Oct. 25, 1841.

On Saturday last, and Indian female, neat and interesting in her appearance, of the Mohegan tribe, called and offered hazle nuts for sale. On inquiry it was found that her object was to get money to make an offering to the AMERICAN BOARD. Her father, mother, aunt and herself, were each accustomed to give half a dollar, and a younger sister, who was with her, twelve and a half cents annually, while the little ones would give two or three cents each.

Being called upon a few days since by their minister, they were willing to make the offering, but had no money in the house, although they have a comfortable home. The mother said, why don't you go out and gather hazle nuts, and sell them, and in that way raise the money. The daughter at once replied that she would do so, and though in feeble health, gathered the nuts, and walked a distance of five miles to find a purchaser, that she might have the privilege of doing something for Foreign Missions. She stated that her minister is much encouraged this year, as his people had given various sums from two cents to four dollars each.

The Mohegan church is a neat edifice, a few miles south of Norwich, and has a fine view of the Thames. In 1832, when a company of missionaries was about to embark from that river, in the Mentor, for the Sandwich Islands, with a frame on board for the Seamen's Chapel at Honolulu, Rev. Mr. Smith, of that mission, preached at Mohegan, and the first fruits were then collected on behalf of the Board, being a contribution of two or three dollars.—Since then collections have been regularly taken, and the amount contributed the last five years has averaged twenty-five dollars per annum.

FANEUIL HALL CENTENNARY.

It will be one hundred years on the 8th day of September next since the building was finished. On that day the architect, Samuel Rogers, formally presented, by order of Peter Faneuil, at whose private expense it was built, to the Selectmen of the Town, the key of the House which, afterwards, became "THE CRADLE OF LIBERTY." So may it continue to all ages. The origin of the building was on this wise. The old wooden Market houses were destroyed by fire, and there was so strong an opposition to their being rebuilt, that nothing could be done to re-establish them. In this state of opinion, Peter Faneuil, a wealthy merchant, and descendent of one of the Huguenots who fled from France, in 1685, offered to build at his own expense, on the Town's land in Dock Square, an edifice of sufficient capacity and proper structure for a Market house, if the Town would permit him to do so, and place the building under such regulations as might be necessary.

In July, 1740, a town meeting was called, and the petition of Thomas Palmer and 340 others, was read, praying that the town would accept Mr. Faneuil's offer. It seems almost incredible at this day, but on counting the votes, the yeas were 367, and the nays 360—a majority of seven only appearing in favor of accepting the generous proposal of the donor.—The building was, however, commenced and completed, in due time. It was of brick, two stories high, and measured 100 by 40 feet.—The Hall would accommodate one thousand persons, and there were convenient apartments for town officers. On the 13th September, 1742, the first public meeting of the citizens was held in the Hall, and on motion of the Hon. John Jeffries, the thanks of the town were presented to Mr. Faneuil for his noble benefaction.

Mr. Faneuil did not long survive to enjoy the gratitude of his fellow citizens. He died on the 3d of March, 1743, prematurely and suddenly, and on the 14th of the same month a Funeral Oration was pronounced in Faneuil Hall, by Mr. John Lovell, Master of the South Grammar School, which was the first specimen of eloquence uttered in the *Cradle of Liberty.*

The building was enlarged in 1805, by adding 80 feet of width, and a third story. The Hall now accommodates four thousand people.

[Boston Transcript.

ERECTION OF THE MONUMENT.

The Monument procured by the Ladies of Norwich, in memory of UNCAS, will be in its place this day, July 4th, 1842.

A procession of the citizens of Norwich and vicinity will be formed at the Park, in front of the Boy's Academy, at half-past two o'clock, and will move with a Band of Music, to the Indian Burying Ground, where ceremonies appropriate to the erection of the Monument will take place at 3 o'clock.

An address will be delivered on the occasion by Wm. L. Stone, Esq., of the city of New-York.

THE MOHEGAN.

"Amid these hills, with verdure spread,
The red-browed hunter's arrow sped;
And on these waters, sheen and blue,
He freely launched his light canoe,
While through the forests gleamed like light,
The flying wild-deer's antler bright"

COL. TRUMBULL AND THE MOHEGANS.

About the year 1776 a circumstance occurred, which deserves to be written on adamant. In the wars of New-England with the Aborigines, the Mohegan tribe of Indians early became the friends of the English. Their favorite ground was on the banks of the river (now the Thames,) between New-London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously. "How can such a drunken wretch as I am aspire to be the chief of this honorable race?' What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" *He solemnly resolved never again to taste any drink but water, and he kept his resolution.*

I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians.—In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend.—Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief—"Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye sparkling with indignation was fixed on me. "John," said he, "you do not know what you are doing.—You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to ruin, and become again the drunken, contemptible wretch your father remembers me to have been. John, while you live, *never again tempt any man to break a good resolution.*"

Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected. They looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution.—He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.—*Col. Trumbull's Autobiography.*

THE MOHEGAN FAIR.

The little Chapel of the Mohegan Indians, having been repaired, enlarged, and entirely remoddled, was consecrated anew on the morning of Friday, June 17, 1842. Prayer and reading the scriptures, by Rev. H. P. Arms, of Norwich—sermon, by Rev. Horace Hooker, of Hartford, from 1st John 1, 3d—concluding prayer, by Rev. T. L. Shipman.

The congregation presented a motley aspect. Complexions, in every variety of shade, might be seen, from the wrinkled faces of the veritable Mohegans of olden times, down to the children of the school, who with their bright, intelligent countenances, many of them scarcely darker than the little "pale faces" beside them, filled the seats in front of the pulpit, while civilized life was represented by several hundred people gathered from Norwich, New-London, Montville and the neighboring towns.

After the service, a fair was opened to aid in defraying the expenses of improving the Chapel. A pleasant grove had been enclosed for the occasion, with a fence of interwoven boughs, and appropriately decorated, where refreshments were displayed suited to all tastes. Here a huge wooden bowl of savory, smoking *succotash*, stood with its wooden ladle, invitingly ready. There an Indian woman was instructing novices in the art of making *yohcake* —a preparation of pounded parched corn with rich cream, while in another place wild strawberries were offered in Indian baskets. Those who preferred the dainties of civilized life might find them on every side in rich profusion. Suspended from the trees and over the tables were articles of Indian manufacture,—baskets of various shapes and hues; wooden spoons, and birch brooms, hung beside fancy work of modern invention, delicately executed by the younger hands, in the school and sewing circle. Among other articles, we noticed a *riding whip* of whale-bone, beautifully carved, and a small *tub* curiously inlaid with read and white cedar. These were the workmanship of the Indian men, when absent on whaling voyages—for be it known to the uninitiated, that these sons of the forest, having laid aside their arrows, are so exceedingly dexterous in the use of the harpoon, that at times, the settlement is destitute of men—every mother's son of them being out on a whaling expedition from New-London.

A *Post Office* was opened in a bower of birch branches, which was quite an animated spot till the mail was exhausted. The letters were furnished by pupils of the school, and afforded pleasing proof of their proficiency, as did the pages of the *Mohegan Extra*—a little sheet got up for the occasion, and sold on the ground.—Companies continued to arrive and depart in carriages and by steamboat, through the afternoon, and we cannot but hope that something *substantial* was left behind as a memorial of the pleasant occasion.

The remnant of this once numerous and powerful tribe, the Mohegans, are owners of from twenty-five hundred to three thousand acres of land, mostly under cultivation, situated in the town of Montville, between four and five miles from Norwich city, bounded on the north by Trading Cove brook, and on the east by the river Thames. A large part of this reservation is held in common, and designated by the title of the 'tribe land;' the rest being claimed as ancestral rights, belongs to individual families.

Their secular affairs are managed by an agent appointed by the county court, to whom he is accountable for a just distribution of the avails of their lands.

The number of families now resident in the settlement, is thirteen, comprising in all, between sixty and seventy individuals. The oldest person now living in the tribe, is John Uncas, a revolutionary pensioner, supposed to be between eighty and ninety.

Till 1830, little systematic effort had been made for their improvement, though individuals had done what they could for their bodily comfort. At that time a school was commenced and perseveringly continued among them, by one whose name is now extensively known and honored, but is nowhere regarded with more perfect veneration, than in this scene of her early missionary labors. We refer to Sarah L. Huntington, afterwards known as Mrs. Smith, of the Syria mission. She was indefatigable in her personal labors among the Mohegans, and in her well-judged efforts to obtain aid for them from abroad. Through her instrumentality, a church and school house were built by the liberality of individuals; the eloquent appeals from her pen, obtained from the Domestic Missionary Society of Connecticut, aid in support of a minister and a share in the appropriations of the general Government for the instruction of the Indians, was secured for the maintenance of a school among them.

The settlement of Rev. Anson Gleason, formerly of the Choctaw mission, as their present pastor and teacher, with a female assistant, has proved an epoch in Mohegan history. At that time, one aged woman had been for years the only professor of religion in their settlement. Now the church numbers more than sixty native and white members, and eleven others are candidates for admission. Industry and sobriety, those virtues so hard to engraft upon an Indian stock, are putting forth fruits and buds of promise. About twenty children are under daily instruction.—Daily Courier.

John G. Cooley, Printer, Norwich, Conn.

THE MOHEGAN, EXTRA.

TEMPERANCE, INDUSTRY, AND RELIGION.

ENTIRELY ORIGINAL.] MOHEGAN, JUNE 16, 1842. [PRICE SIX CENTS.

THE MOHEGAN EXTRA.

Amid all the light that is pouring from the multitude of literary, political, and religious periodicals which are scattered over our happy and enlightened land, it might not be expected that any additional brilliancy would emanate from a few faint rays shooting out from the dark hills and dales of Mohegan. Yet, suffer us for once to throw out our Indian torch amid your brighter luminaries, without fear of eclipsing the light you so richly enjoy.

We presume we need offer no other apology for coming out in this public manner before the benevolent community, than simply to tell a few Indian stories, and hum a few broken stanzas, and thank most sincerely and heartily, those who have contributed to aid us in repairing our house of worship; and the hope, also, of drawing together many gentlemen and ladies, to greet us with their smiles of approbation, buy a few articles at our fair, and thus help to extricate us from debt, and bid us a hearty "God speed," and so send us on our way with renewed strength and courage in the service of our blessed Lord and Savior.

Although we make no pretensions to vie with our brother editors, in *matter* or *manner*, yet we mean to be more than they in this one particular—that our Extra will all be original, and that which was never pressed with types before. Our generous readers, however, will put the most favorable construction upon all we may in this manner chance to say, as they are aware how little time we have to arrange our thoughts, set up our types, and strike off our paper.

We trust it will be none the less interesting for having a variety of poetry and prose—if poetry we may even dare to call it; nor for having on it the print of juvenile fingers. Perhaps a few simple hearted letters from the children of our Academy, will add interest to the Extra; and should they wish to chant a few rhymes, they may be kindly listened to, though not in perfect metre or tune. They have not forgotten with what apparent interest they were listened to on the Great Plain, amid that great assembly, while they stood upon their seat, and with their teacher, sung their *Temperance Coat of Arms:*

In olden times and days of yore,
Before the white man trod our shore,
'T is said our fathers, *brave and bold,*
Could drink *clear water*, pure and cold.

Brave Uncas's men are now all gone,
And we, a handful, left forlorn;
Yet, few and tempted as we be,
From *Alcohol* we *will be free.*

The Indian secret for taming horses, is to blow the breath of man into their nostrils.

☞ This just fills our column!

COME TO THE FAIR.

Oh, come, buy our pretty things;
Come, buy our fine gay baskets,
All filled with strawberries so fine,
Better than empty caskets.

Here are rosettes of painted wafers,
And pasteboard white to hold 'em,
And fancy ones of every shape—
I 'm sure that you will buy one.

Here 's a miser's purse, to screen the cash
From curious observation;
Embroidered ones for those who dash
And pass for lib'ral gentlemen.

For ladies, too, here 's cushions new,
And thread and needle cases;
Here 's dollies nice, misses, for you,
And cradles and rag babies.

Some little bags and sugar kisses,
Silk hearts neat, a great variety;
Now don't stick about the prices;
I tell you, 't is all for charity.

This Indian broom you sure will buy,
Out of respect to Uncas;
And what you 'll stake for Occum's sake,
Oh, pray be quick and tell us.

If useful things you wish to get,
Where gewgaws are a scarcity,
I think you 'll own when you go home,
You 've seen, for once, a rarity.

Then, gents and ladies, one and all,
Come be, to-day, wauregan:*
You 'll own economy we teach
When next you meet at Mohegan.

* Generous.

HISTORICAL FACTS.

The remnant of this once numerous and powerful tribe, the Mohegans, are owners of from twenty-five hundred to three thousand acres of land, mostly under cultivation, situated in the town of Montville, between four and five miles from Norwich City, bounded on the north by Trading Cove Brook, and on the east by the river Thames. A large part of this reservation is held in common, and designated by the title of "tribe land;" the rest, being claimed as ancestral rights, belongs to individual families.

Their secular affairs are managed by an agent appointed by the County Court, to whom he is accountable for a just distribution of the avails of their lands.

The number of families now resident in the settlement, is thirteen, comprising, in all, between sixty and seventy individuals. Of this number, about twenty promising children attend the school; one of them, a girl of twelve years, we introduce to the readers of our paper in the signature of Pocahontas. The oldest person now living in the tribe, is John Uncas, a revolutionary pensioner, supposed to be between eighty and ninety.

The school was commenced by Miss S. L. Huntington, in 1830, and a little chapel erected through her instrumentality, by the co-operation of benevolent individuals, in 1831. The mission was permanently established in 1832, and a church formed in July of the same year, under the supervision of its present pastor. Four persons (two native women and two white) united on profession of their faith, with five members from other churches, and one aged Indian woman, (ten, in all,) the only surviving professor of religion, in regular standing, found among them; and she had long been deprived of the privileges of Christian communion and fellowship. The heart of this aged disciple, who had long been a mother in Israel to her people, was filled with the liveliest emotions of gratitude, that she had lived to see the gospel re-established among them; and after enjoying the dispensation of its ordinances about two years, she "entered into that rest," leaving the most satisfactory evidence that the faith which she had clung to in the hour of temptation and adversity, was triumphant over the last enemy.

Fifty-nine persons, in all, have been added to this feeble vine, eighteen of whom were the aboriginal inhabitants of the soil. Thirteen were received on the first Sabbath in April, seven whites and six natives, and eleven more stand as candidates for our next communion, as fruits of a precious revival with which we were blessed during the past winter.

These facts we would record with devout gratitude to God, who has conferred honor upon our little Sion. This feeble church has been made to triumph in the power of redeeming grace, in receiving to their number an additional influence, in sustaining the doctrines of the cross, and helping them onward in their march to the heavenly Canaan! A thrilling ingredient in the cup of our rejoicing has been the reflection that the sainted spirits of a Sarah L. Huntington, a Rebecca Williams, and a Cynthia Morgan, who once toiled, and prayed, and wept for the salvation of this people, have been the happy witnesses of the blessed effects of their labors, and have united with us in praise to our precious Redeemer for his saving mercy.

The cause of temperance has gained a firmer footing among us, and that praiseworthy journal, the Total Abstinent, is quite a favorite in our neighborhood. May it hold on its way, telling the whole truth, cheering the Washingtonians, and pouring light upon those whose business it is to destroy the image of God in his noblest work. And may we live to see the day when the descendants of "brave Uncas," at least, shall be free from the power of king Alcohol.

G——.

THE COQUETTE REPROVED.

"'Tis strange that I remain a maid,
Though fifty swains have homage paid."
"The reason you have told," says Fanny,
You 've had just forty-nine too many"

WHAT DO YOU THINK OF THIS?

A certain very honest and respectable farmer in our county, a warm friend to the temperance cause, and supporter of the gospel, on being asked to put his name to the tetotal pledge, rather declined for the time, because his hired help, in haying, would not do without cider. He had hired a young Indian man to work for him for the summer. The evening before going to commence his six months' work, he came to the Secretary of the Total Abstinence Society, and wanted to put down his name to the *strong pledge;* and the good employer had not the trouble of drawing cider for his Indian laborer.

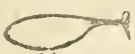
Now, Mister white man, don't say that an Indian can't be a total abstinence man; don't say that an Indian *will be Indian still*, do what you may. It's the naughty rum-seller who *will be rum-seller*, do what you will.

Who would not rather be an *Indian* than a *rum-seller?*

Copy of the original Deed of Onecco, son of Uncas, to the Mohegan tribe, taken from 1st Book of Records:

Knowe All whome it Doth or may Concerne, that i, Onecco, Sach[m] of Moheagen, have and doe by these presents pass over my righte of all that tracke of land between Newlondon Towne bonds and trading Cove Brooke, unto the Moheagen Indians for theire use to plant, that neither i nor my son nor any under him shall at any time make seale of any part thereof, and that that tracke of land shall be and remaine forever for the use of the Moheagens and myself, and mine to occipy and emprove for our mutuall advantage for ever, as wittnes my seale and marke this the 6th of March, 1693–4.

his

ONECCO. 

mark.

Seale

Witnes,

THOMAS SLUMAN,

JONATHAN FOWLLER.

Signed and acknowledged before me, March the 6th, 1693–4.

JAMES FITCH, Assis't.

TO THE ROBIN

Oh, pretty songster, sing to me.
While resting on this green bay tree
And I'll stand and listen to thee,
My robin.

Who wakes me with his morning lay,
Before the sun shoots out its ray.
And we can scarcely say 'tis day?
My robin

Who does not love to hear him sing
On the return of lovely spring?
He makes the hills and valleys ring
My robin

Sing, pretty bird; oh, sing once more.
As pretty as you sung before,
And I'll repeat it o'er and o'er—
My robin.

P D-7 1 HELEN

DIALOGUE.

Helen. Good morning, Pocahontas.

Pocahontas. Good morning, dear. A pleasant day we are to have, I think.

H. Yes, it has that appearance now. But have you been to Norwich lately?

P. Yes, I was there a few days ago. But why do you ask that question?

H. I wished to know whether you went to the old Indian burying ground.

P. No, I have not been there since last summer.

H. I was there, two or three weeks ago, and was very sorry to see that some of the stones were broken, and the fence not in very good order; also, that a house had been erected quite near the yard; and I fear it may be considered as intruding on the sleeping dust.

P. Possible? Is there no way in which the graves of our forefathers can be preserved, that in after years, if our race should become extinct, and none but the white man be found where once the numerous and powerful tribes of Mohegans, Pequots, and Naragansets roamed free and unmolested, he might have some few monuments of Indian greatness, and something to remind him of Uncas, the friend of the white man?

H. I think it would be a source of pleasure to every philanthropist to have some remains of the red man who once inhabited our country. I am glad to hear that there has been a monument erected to the memory of Miantonomoh, and I hope, ere long, to see the one erected to the memory of Uncas, removed to its proper place. I suppose you recollect learning in history, about the death of Miantonomoh—how, as he was walking in the field, Uncas came behind him, and with one blow felled him to the ground. He was buried on the spot where he fell, and a marble pillar now marks the place.

P. Yes, I have read it, and nothing interested me as reading the history of our own nation and of their brave exploits. Some, no doubt, think that Uncas was savage in killing him in so cruel a manner.

H. I do not think it more savage than the Mohegans' driving the Naragansets off the Falls. Oh, what a sight it must have been to see so many human beings thus sacrificed. But one was saved.

P. What would we think if our fathers, our brothers, and our friends should be thus destroyed? What reason have we to be thankful, my dear Helen, that we live in a more peaceful age of the world! and how grateful should we be to the Author of all good, who influenced a Miss Sarah Huntington to think upon and labor for the good of our degraded tribe. When I think of the privileges we now enjoy, my mind always runs back to the time when she first commenced her Sabbath school in my grand-mother's kitchen.

H. Truly, we ought to be grateful, for we live in an enlightened age, and our privileges are great, in comparison with what our fathers enjoyed. Let us strive, then, to improve these advantages while we have them.—But we were talking about the Falls. I saw them, last summer, but there was very little water there then.

P. I have heard that it is a very fine place.

H. Oh yes, delightful. It is so very romantic. I wish you could go and see it. There are large holes in the rocks, which the water has made; and then to see that perpendicular rock, from the top of which the Narragansets gave that fatal leap,—why, it makes one's head whirl only to look at it. You must certainly go and see the place.

P. I wish I could. But I have an engagement, and must bid you good morning.

H. Good morning.

A loafing vagabond once called at a house on Sunday, and begged for some cider. The lady, on refusing to give him any, was reminded of the oft quoted remark, that she might "entertain angels unawares."

"Yes," replied she, "but angels don't go about drinking cider on Sundays."

CONCLUSION.

It would have been very gratifying to us to have been able to give, in this place, an exact report of all our expenses on the house; but we have not been able, as yet, to get in all the bills. In consequence of not having received a number of anticipated donations, an acknowledgement of receipts is necessarily deferred to a future time.

And now, kind readers, you have come to the close of our Extra. It somewhat resembles Jonah's gourd, which grew up in a night and died in a day. I hope our worthy friends who have so nobly honored us with their good company, and purchased our articles, will not lose all their trouble and expense for what they have taken of us. At least, we can say, respecting the price of our journal, though it may not be worth the trifling sum we ask for it, yet the consciousness of your having aided and blessed the poor in the purchase, will, we trust, go a little towards a reward. Accept of our sincere thanks. As long as our God gives us comfort in his worship in our newly repaired chapel, we shall love to remember you, and hope some day, to meet you all in that glorious temple above, not made with hands, eternal in the heavens. Adieu!

"The silken tie that binds two willing hearts."

MARRIED,

By Rev. Anson Gleason, at his residence in Mohegan, April 25, Mr. DUDLEY BUDDINGTON, of Ledyard, to Miss JULIETTE W. CORNING, of Preston.

By the same, May 5, Capt. CHARLES GREEN, of Norwich, to Miss SOPHIA W. CHAMBERLIN, of Griswold.

FOR NORWICH.

The Steamer
THAMES,
CAPT. LOVELL,

WILL touch at Church's Landing at 3 o'clock THIS (Thursday) AFTERNOON, to take passengers for Norwich.

Fare 12 1-2 cents, and "no charge for berths"

Mohegan, June 16.

DOBBS BROS.
DEC 1968